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TRUE AND LAWFUL
MATRIMONY;
OR,
ESTABLISHED CEREMONIES
NOT ESSENTIAL TO THAT
HONORABLE STATE:

WHEREIN

The LEGALITY of the MARRIAGE of their Royal
Highnesses the DUKE and DUTCHESS of GLOU-
CESTER, is fairly evinced, and clearly de-
monstrated.

WITH

A FEW EXPLANATORY NOTES SUBJOINED.

Marriage is honorable in all. HEB. xiii. 4.

L O N D O N :

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THE JOURNAL OF THE
MAY 1861

RECORDED OF REMOVALS

ON THE 15TH OF MAY 1861

At a meeting of the Board of Directors
held at the City of New York
on the 15th day of May 1861

RESOLUTIONS PASSED

That the sum of \$100,000 be
applied to the purchase of land

for the purpose of erecting a
new building for the use of the

City of New York

and that the sum of \$100,000 be
applied to the purchase of land

for the purpose of erecting a
new building for the use of the

TO THE
RIGHT HONORABLE
Lord WALDEGRAVE;

THIS
TREATISE,

IS,
WITH GREAT RESPECT,

INSCRIBED,

By His LORDSHIP's,

MOST OBEDIENT SERVANT,

THE AUTHOR.

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HIS OBEISSANT SERVANT
THE AUTHOR.

AUTHOR'S
P R E F A C E
To the READER.

I Have a long while reasoned, and debated with myself, whether I should publish the following Pamphlet or not ; on the one hand, I did not, nor do I now doubt, but the matter of it is good, and that, I only do justice to their R—l H—s, in asserting, that altho', perhaps, their marriage was not solemnized in the face of any church ; yet that, this notwithstanding, they have been legally

a gally

gally married, that they were “join-
 “ed together by God”, as his word
 doth allow, and according to the
 usages of the ancients in all parts of
 the world, and of that in particular,
 where his own people dwelt, whom
 he favoured with the knowledge of
 his word; besides, I did, as I do still,
 think it hard, that such worthy per-
 sons should have the lawfulness of
 their marriage, and consequently, the
 legitimacy of their children left in
 doubt; these considerations induced
 me very strongly to use my utmost
 endeavours to set this matter in a
 clear light.—On the other hand, when
 I thought of the inelegance of my
 stile and diction, I was discouraged,
 not a little, from taking in hand, this
 otherwise very agreeable, and delight-
 ful work: and above all, I was some-
 what apprehensive and afraid, as I
 am indeed, in some measure still, that
 certain great personages, (whom I
 would not willingly offend, upon any

of good and evil, and of the confi-

consideration), and who are highly, and deservedly, very much esteemed by all the inhabitants of this land, would be displeased with me, and take it ill, that any man would venture to make public his thoughts of a matter, in which they and their august Family are so nearly concerned; but it occurred to my mind (and that at last emboldened me to send this Piece into the world), that we are not to imagine, that their M—j—s are displeased with his R—l H—s, merely for marrying a lady much beneath him; but also, if not chiefly, because, 'tis thought, they are not *legally* married, and consequently, that their connexion is offensive to all good men, and odious to God, who declares in his holy word, that such “shall not inherit his kingdom”.

Indeed it appears from the whole tenor of the Scriptures of the Old and
New

New Testament, to be the positive, and immutable institution of almighty God, that none of any rank, shall be numbered with his saints in glory everlasting, “unless they are saints themselves in this world,” and truly without this change in their nature, they would not be capable of enjoying the happiness of Heaven, should they be admitted thither; for our Saviour saith expressly, “except a
 “man be born again, he cannot see the
 “kingdom of God” * not that this renewal by the Holy Spirit is the cause, for which any are admitted into the mansion of bliss: no; that is owing entirely to the merits of the God-man, Christ Jesus, those who are by faith in him, “made the children of God” †, shall be joint heirs with him ‡, of the kingdom prepared for them, from the foundation of

* John iii. 3. † John i. 12. ‡ Rom. viii. 17.

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the world *; nevertheless, an inward change is absolutely necessary, to qualify them for that felicity to which they are intitled, through the Lord Jesus Christ; “without holiness no man shall see the Lord” †, much less shall those see him, who live in the practice of any known sin.—Was that the case with their R—l H—s, they could not have expected the honour of “seeing the K——g’s face” ‡: But, I trust, if his M—j—y will be graciously pleased to consider, that solemnization is not essential to Marriage, he will frankly, and publicly declare, that his B—r’s attachment to the lady, which he has chosen for his help-mate, is agreeable to the word and will of God; though perhaps, a certain human ordinance was not observed in that union.—Marriage seems to me, to be like private

* Mat. xxv. 34. † Heb. xii. 14. ‡ 2 Sam. xiv. 32.

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baptism, as this is valid, tho' the person so baptized, should be never publickly received into the church.—So is private Marriage, or what is prevalent thereunto, two persons contracting, or agreeing to live together in holy wedlock, tho' the same should never be solemnized in the face of the church; these things being duly considered, I cannot see why a clergyman (having made all the needful enquiries into the affair) should not say of their R—l H—s; “ I pronounce that they
 “ be man and wife together, in the
 “ name of the father,” &c.

Here I beg leave to observe more explicitly what I have in the following discourse suggested, *scil.* that though (God be praised), the K—'s issue be numerous, and promising; yet all may become extinct; then, in that case, (the Marriage of the D—e and D——s of G——r, being left doubtful

doubtful, and never acknowledged legal, who can declare or conceive what disputes and quarrels would be about the succession to the Crown; doubtless, the children of the K—'s Sisters would successively lay claim to it, in opposition to the D—ke of G——r's issue; whereas, if the Marriage of his R—l H——s' should be declared legal and valid, and of course the legitimacy of his children, in proper time, by the K—g and his P—r——t, this would prevent those wars and bloodshed, which in all likelihood would be the consequence, and natural effects, of the neglect thereof.

These considerations, tis hoped, will have their due weight with his M—y, and prevail with him, to excuse his B—r's marrying a person so much below the dignity of his house, rather than endanger his native country, and run the risk of leaving his
people,

people, who look upon him as their common father, in a way, which may entail on them a civil, and unnatural war.—But all I have said, I doubt, shall go for nothing; because it will be thought, I suppose, that if the conduct of a certain person should be excused, it is to be feared, others may follow his example; most certainly parental care is not blameable, in any, much less is it so in the heads of great families, in persons of great worth and consequence; such as cannot be harmed without prejudice to the community, they cannot suffer like private people, whatever befalls such, must effect the publick, if they sigh, the whole nation must groan for the same cause; but I beg leave to observe, this great care ought to be accompanied with a firm reliance on, and trust in the providence, goodness, and grace of God, our common Sovereign, and the supreme disposer of all events, being
 fully

fully persuaded and satisfied, that his nature is such, that whatsoever he doeth, however it may seem to us, is right, and nothing, but what is right in itself, ought to be done by any of the children of men, be the consequence thereof what it may; and a good end, (that in particular now under consideration), is best attained and secured, by using good means, such as the inspired, and consequently unerring Apostle, prescribes to pious parents, with regard to the education of their children; saying*, “bring them up in the nurture”, discipline, seasonable, and unpassionate correction, “and admonition of the Lord;” instilling, as it were dropping by degrees, and insinuating into their minds† good principles, with fervent prayer, to the Majesty of Heaven,

* Ephes. vi. 4. † *instruct*

for his benediction upon the whole, and leaving the event to him; thus did the father of the faithful, God himself being his witness; for he saith, "I know him, that he will
 " command his children and his
 " household after him, and they shall
 " keep the way" (not of the world, following its sinful customs and fashions, but) "of the Lord*," and this is the will of God concerning all his people, as appears from that declaration of his, where he says, "these words, which I command
 " thee this day, shall be" (not only in thy bible, but) "in thine heart," (i. e. in thine understanding, thoughts, and affections) "and thou shalt teach
 " them diligently unto thy children." † And thus did king David,

* Gen. xviii. 19.

† Deut. vi. 6, 7.

saying unto Solomon his son, “ know
 “ thou the God of thy father, and
 “ serve him, with a perfect heart,
 “ and with a willing mind.” *

Indeed Solomon, during a great part of his time, neglected this good advice; but king Josiah, one of his posterity, was not regardless of this wholesome counsel; for we read, that
 “ He did that which was right in the
 “ sight of the Lord, and walked in
 “ all the way of David his father,
 “ and turned not aside to the right
 “ hand, or to the left.” † And Solomon himself, in his latter days, returned unto the Lord, and not only so, but he cautioned and admonished others, saying, “ Remem-
 “ ber now thy creator in the days
 “ of thy youth, while the evil days

* 1 Chron. xxviii. 9. † 2 Kings xxii. 2.

“ come not, and the years draw
 “ nigh,” when *thou* shalt say, (i. e.
 as I *do* now to my sorrow, “ bearing
 “ the reproach of my youth,”* like
 Ephraim,) “ I have no pleasure in
 them.”†

And this is agreeable to that advice
 which he gives to parents, where he
 saith, “ Train up a child in the way
 “ he should go, and when he is old,”
 (i. e. grown up to years of matu-
 rity) “ he will not” (i. e. easily and
 ordinarily) “ depart from it.”‡ Or
 shall not, and so it may be a promise
 of good success to the sincere, faith-
 ful endeavours, of parents and gover-
 nors in this kind, and perhaps, where
 there is any instance to the contrary,
 it has proceeded from some neglect in
 the parents ; and to that, in those

* Jer. xxxi. 19 † Ecclef. xii. 1. ‡ Prov. xxii. 6.

words, also, “ My son, hear the instruction of thy father,” (i. e. if he is such a father, as faithful Abraham, or holy David,) “ and forsake not the law of thy mother *” (i. e. if she is like Eunice, Timothy’s mother) “ in whom dwelt that unfeigned faith,” † which ever works by love, and is productive of good works, particularly that of prayer, by means of which, we may well think, Timothy obtained like precious faith with that of his mother, to be in him also; and through her care, ’tis likely, he, “ from a child knew,” (not romances, plays, &c. which tend to corrupt the mind more and more, but) “ the holy scriptures,” (such as are holy, not only in themselves, as to the matter of them, but also apt to promote holiness in those who hear and

* Prov. i. 8.

† 2 Tim. i. 5.

read them;) which, (saith St. Paul, addressing himself to his beloved pupil) “are able to make thee wise unto salvation.”*

I have now said every thing which I thought needful, as an Introduction to the following Pamphlet, nothing remains, except it be to apologize for the freedom I have used; and what can I say in my defence, better than, that the sentiments here, as well as in the Pamphlet and Supplement, are the real sentiments of my heart, such as I have long held. I would not offend the meanest person in the kingdom; I trust, I have said nothing, by which any one can be in the least justly displeased; if I have, I can truly affirm, it has been without the least intention;

* 2 Tim. iii. 15.

therefore

therefore I hope the candor of those, who are principally concerned, will incline and induce them actually to forgive me; and if the arguments here made use of, shall have so much influence as to answer the end I had in view, when I began to write, *scil.* to make it appear, that their R—l H—s the D—e and D—s of Gl—r, are joined together by God, and that their matrimony is lawful; I shall ever deem my success as one of the highest temporal favours that providence could grant me.

TRUE

Therefore I hope the candor of those
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TRUE

TRUE AND LAWFUL

MATRIMONY, &c.

IT is questioned by some, if their Royal Highnesses, the DUKE and DUTCHESS of GLOUCESTER, have been married publicly in the face of any Church. This, for ought I know, is a groundless surmise; but, for the present, I will suppose that it is true; yet, I will venture to affirm, that they are, this notwithstanding, really married; because, solemnization or joining of hands publicly, is not essential to marriage: a

B

couple

couple may, in some cases, be * lawfully married without it. This will appear to all unprejudiced and impartial people, from the tenour of the Licences, which are granted by our Bishops to those that apply for the same, *not to marry*, but to proceed to the *solemnization* of true and lawful *Matrimony*; and also, from the form of solemnization itself, and the publication made by the rector, vicar, or curate, who solemnizes their *Marriage*; for as soon as he hath joined their hands together, he saith, " Forasmuch as N.

* The Author means, that their Marriage may be agreeable to the Law of God, and the usage of the ancients in all civilized nations, though not according to that law or ordinance, which was published by one of the bishops of Rome, and adopted by the Governors of the Church of England, to prevent the hurt and injury, which, it was found, by sad experience, many Christians, so called, were apt, through their falseness and perfidy, to do unto those that might be so unhappy as to confide in them.

" and

" and N. have *consented* together, in holy
 " wedlock, and have *witnessed* the same
 " before God and this company, and
 " thereto have given and pledged their
 " troth either to other; and have *declared*
 " the same, by giving and receiving of a
 " ring, and joining of hands, I pronounce
 " that they are man and wife," &c.

Whoever hears or reads these words
 with attention, must needs observe, that
 Matrimony, according to the judgment
 of the Church of England, consists, in
 two persons *consenting* together in holy
 wedlock; or, in their agreeing to live
 together in this state, till death doth
 them part, they have thus *consented*
 before they come to church; but this
 might be known only to themselves, un-
 til they witness their having done so
 at the church; which they do divers
 ways; as,

1. By the man's saying, "I, N. take thee, N. to my wedded wife", &c. and the woman's saying, "I, N. take thee, N. to my wedded husband", &c.

2. By giving and pledging their troth either to other, i. e. by pledging the truth of their promises, which they engage in the hearing of divers persons, to fulfil.

3. They witness or declare the same consent also, by their giving and taking of a ring—a proper emblem this, of their mutual love, and endless fidelity; and,

4. By joining of hands; signifying, that their hearts are already join'd; that they are one person in law, and, that their right to all their possessions is common to them both; so, that all which is done in the church, is only *declarative* of what they had done before they came thither; but this declaration was previously necessary to the Minister's pronouncing,

nouncing, from his own knowledge, that they are man and wife together; which he doth audibly, that all then and there present, may hear and testify, that they were married, i. e. publicly and declaratively, (for they had been so virtually before, by their mutual promising and consenting to live together in holy wedlock) at such a place, and at such a time, in their presence; so that, if either of the parties thus married, should, at any time, thereafter, be inclined to deny his, or her marriage, those, who were present, may testify, that they saw them join hands, and heard them declaring their previous, mutual consent, and pre-engagements; and that, therefore, neither of them is at liberty to make another choice, till death dissolves the Marriage knot. Let not any one imagine, that my saying, "Solemnization is not essential to Matrimony", tends to evacuate

cuate the necessity of having Marriages solemnized in the face of the Church.— No; this ecclesiastical law, was well and wisely made; as St. Paul saith of the moral law, “ it was added because of transgression”, i. e. because many men, and women also, are too much inclined to transgress the laws of God, and to be unfaithful in their covenants and marriage-contracts. “ The law is not made “ for a righteous man”, 1 Tim. ch. i. ver. 9, 10. (he needeth it not, so far as he is righteous; he is a law unto himself; he hath the law of God in his heart; “ he is an Israelite indeed, in whom there “ is no guile”; therefore, he acts upon the principles of uprightness and honour;) “ but for the lawless”, &c. “ for per-
 “ jured persons”, to humble them for the unfaithfulness and wickedness they have been guilty of, and to restrain them, with all others of the same disposition,

from

from being wicked and unfaithful for the future.

As we say of Baptism and the Lord's Supper, in the language of our Church, they "are generally necessary to salvation"! so that, no person, who may receive them, and will not, can expect to be saved without them, but they are not absolutely necessary to salvation; for one may be so situated, as in a foreign land, amongst heathens, or at home amongst persecutors and bigots, where he cannot partake of the ordinances in the manner his conscience approves of, or have them administered to him, according to the Word of God: in such a case, God will not deny his grace and blessing to such as seek him; for, though he ties us to the ordinances, when we may have them, yet, he himself, is not bound; he can, and will work without them, for
the

the comfort and strengthening of his waiting people. In the same manner, the Solemnization of Matrimony is necessary, when the parties, who love and chuse one another, may proceed thereunto; but there are some cases and circumstances, in which they cannot do so, as in a state of captivity; or, they may be where there is no clergyman to solemnize their Marriage; or, where they can neither have their banns published, so as to answer their end, nor be licensed. In such cases, Solemnization is not needful, the parties are married without it; when, they both being of a proper age, join hearts, consent, agree, and resolve to live together in the faithful bands of Matrimony, till death does them part; yet, Solemnization ought not to be neglected. Matrimony ought to be solemnized, not only for the reasons afore-

men-

mentioned*; but also, because the word of God is then read, if not preach'd too, and the holy communion administered, if the married persons shall desire it; the comforts and benefits of Matrimony declared, and supplication is made, that "the Lord may bless them, and that they may live together in holy love unto their lives end;" Solemnization therefore ought always to be used, unless it be in cases of some insurmountable impediments; then it is enough for the parties, who would, if they might, Marry publickly, — to love and chuse one another, — no

* Besides the above-mentioned reasons, it may not be improper to observe, that the minister does then declare the signification of Matrimony, the manner in which it should be entered, and the causes for which it was ordained: These things, being duly considered, will, by the blessing of God, be of great use, not only to the couple going to be married; but also to their friends who accompany them, and promote their peace and happiness, as long as they live, yea, and for ever.

thing more is absolutely necessary, nothing besides is essential to Marriage; if any thing more was absolutely necessary thereunto, then what should we think of those nations and people, as the Jews in particular; and, I may add, the inhabitants of this land before Pope Innocent the Third,* amongst whom Solemnization never was in use.—We read in the first chapter of the gospel, by St. Matthew, that the Virgin

* This Pope in the 10th year of Henry the Third, and that of our Lord 1226, published an ordinance, requiring, that all Marriages should be solemnized in the face of the church; before whose time, “the mode of the solemnization of Marriage”, (saith a great Lawyer) “which universally prevailed throughout England, was very simple in itself, for the man only went to the house, where the woman inhabited, and conducted her to his own house, or place of dwelling. The free choice of the woman, and by parity of reason, the free choice of the man, was the principal thing requisite to constitute a lawful Marriage, whether a prince, or of an inferior person.”

Mother,

Mother, tho' she was then only espoused (v. 18.) to Joseph, (they had yet only consented together, or agreed to live in holy wedlock) "before they came together," was by the angel of the Lord expressly called his *wife* (v. 20.) as he is called her husband (v. 19.) and we find in Revelation the xix, 7. that the church, is called the Lamb's *wife*, only, because she had made herself ready, for the celebration or solemnization of their nuptials, which will not take place, till the great day of his appearing; tho', the *Divine*, indeed, in the spirit, sees and represents him as already come. Again, if we look back into Gen. c. 24, we shall read, that Isaac and Rebekah, were joined together, no other-wise, than by her being conducted to his father's house, she having, indeed, become his wife when she *consented* to leave her native home; and said "I will go." *i. e.* with Abraham's servant, to live with his mas-

ter's son, Isaac, till death shall part us; and to trace this matter to its original institution, we find, that our first parents, Adam and Eve, were married in the same way; for 'tis recorded, Gen. c. ii. v. 22. that, "The Lord God,—brought her" (Eve) "unto the man;" they were married without any more ado, "but" perhaps some are ready to object, and say, "there was no clergyman then to solemnize their marriage"; true, yet God could have created and ordained one, and would have done so, without doubt, had solemnization been indispensibly necessary; and, therefore, we may conclude, that this Rite is not essential to Marriage—considering these things, it seems to me evident, if, or supposing, the marriage of their Royal Highnesses was not solemnized in the face of any church; yet, that they, this notwithstanding, have been indeed Married, since they became espoused, or consented

consented to live together in holy wedlock; and especially, since they have owned and declared their marriage, and lived together as man and wife; consequently, if his Highness had put away his espoused wife, and married any other lady, or princess, he must have been guilty of perfidy, perjury, and of living in adultery, also with that person, which I hope none of his friends would wish he had been.—In short it is plain, that the precontract, which his Royal Highness had entered into with lady Waldegrave, would have been “a lawful impediment,” (as they call it,) to his marrying any other person. And, that if he had so married, he, and that person, would have been married otherwise than the word of God doth allow, would not have been joined together by God, neither would their matrimony have been lawful. How heavy then must their account be, which they
must

must one day make, who break their
 marriage contracts, (tho' they pass for
 husband and wife) and live in great re-
 pute before the world in general, and
 their own respective churches, congrega-
 tions, or societies, in particular; yet before
 God, who trieth all our ways, without re-
 spect of persons, and from whom no se-
 crets are hid, they are perfidious, and
 perjured adulterers and adulteresses. Here
 it may not be improper to observe, that,
 I understand, 'tis no unusual thing now
 a-days, for Gentlemen, to give those
 Ladies, whom they espouse, bonds, where-
 by they oblige themselves to pay them
 a certain sum of money, in case they
 should not fulfill their promises by mar-
 rying them actually. Tho' these, it must
 be own'd, are not absolute, but condi-
 tional promises; so, that if a man does not
 marry the person, whom he hath engaged,
 provided he pays the money specified in
 the

the bond he gave her, he is not guilty of perjury &c. yet he acts a very ungenerous part by a deluded creature, and the injured fair one, who having set her heart on him, to whom she had promised her hand, loves the man still more than his money; which therefore can never give her content, unless she is so happy as to be married to a more worthy man, some faithful, generous Gentleman, of principle and honour: all indifferent and disinterested people, will readily allow, that he who is capable of using a woman thus, is very much to blame; nor do I think him excusable, who professes love and makes his addresses to any woman, so that she really believes he is willing to marry her, but after all deserts her, because he is now engaged on his part, and 'tis at her option (as long as she neither promised nor refused to give him her hand), but only desired a reasonable time
to

to take this important affair into consideration; but he is no longer at liberty to treat with any other person upon the subject of marriage, unless something more than ordinary has happened, unless some ill behaviour on her part is come to light, (as is sometimes the case) since he became engaged to justify his conduct. Those would do well to consider this, who insinuate themselves into the affections of some imprudent creatures, and perhaps debauched them; but afterwards, through wantonness, and not thinking them so beautiful and handsome as they appeared at first; or through covetousness, finding they are not such great fortunes, as they thought them to be, leave them to lament their folly and credulity, if not their shame too, and ruin; perhaps, in a sad and sorrowful remembrance, of their having refused other suitors, for the sake of those faithless,

false

false men, "those dear deceivers," who have no regard to the dictates of their own consciences; which yet, altho' they are benumbed, as it were, for the present, will hereafter speak home, and at last gall them severely, as well as deservedly, putting them in mind of their perfidious behaviour, &c. and, how callous soever they may be for a time, will, in future, read them some hard lectures, tending to drive them to phrensy, madness, and despair, such, as nothing can cure, unless God's special Grace steps in, to their relief, and directs the guilty wretches to the all-sufficient merits of our blessed Saviour; who still receiveth sinners, and moreover, causes them to be willing, by his grace, to make amends to the utmost of their powers, for the injuries they have done.

On the other side, I must needs say, that those false fair ones are very much to blame, who, having promised their hands, yet afterward, either for love, or for the sake of money (*"Quid non mortalia pectora cogis auri fames?"*) break their promises, and leave those fond fools in the lurch, who had set their affections on them; but, to say no more of such inconstant and deceitful things, I will proceed, and ask, what shall we think of that man? who, when he takes out a marriage licence, scruples not to swear, that there is no impediment to his marrying the person whom he chuses for his wife, that she is not related to him, either by consanguinity or affinity, i. e. either by blood or marriage; and consequently, not within the degrees prohibited by the scriptures, and the laws of our church, tho' he knows the contrary, she being, perhaps,

perhaps, his own brother's wife, widow, or in the like affinity; doubtless, not only the guilt of perjury is then contracted; but moreover, the parties to be married are going to live in the abominable sins of fornication and incest, and resolve to continue therein as long as they both shall live.

There is another sort of grievous transgressors of the law of Matrimony, which I cannot but take notice of; they are appointed Guardians, by their dying friends over their orphan daughters, who as soon as they become marriageable, are deluded, solicited, and over-persuaded by their own Guardians, to give *them* their hands; and then those faithless men, in applying for licences, swear, that the Guardians give their consent to the marriage, not minding that, as soon as they become suitors, they cease to be Guardians and betray

their trust most shamefully; they do indeed, when they swear, conform to the letter of the law, but they offend against the meaning of it, and “ *Mens legis est lex*”, i. e. The mind, meaning, and intent, or end of the law, is the law; consequently they are perjured in the sight of God; here I must add, that if the surrogates who grant these licences are privy to this collusion, they are accessory to, and partakers of, the heinous crime of perjury, which indeed the jurors only do actually incur the guilt of, besides, the surrogates do hereby act contrary to the trust reposed in them, when they were authoriz’d to grant marriage licences, and promised, on oath, (if I am not very much mistaken,) they would faithfully perform the duties of this their office: and now, I have made mention of surrogates and their office, I must not omit observing,

that

that some of them, in granting licences, do very frequently another thing, which is, not only blameable in itself, but also attended with very bad consequences; they are content to let the persons, who apply to them for licences, swear, that they, and the young ladies, they are going to marry, are full 21 years of age*, when they might know, only by looking in their faces, and from other circumstances, that they are not arrived at that age: indeed, the hurt that accrues from this fault in surrogates, will be prevented,

* If the D——s of K——n, so called still by some, or L——y Br——l; as others call her, was not 21 years of age, when she was married to Mr. H——y, then she was not lawfully married to him, and therefore was at her liberty to give her hand to the D——e of K——n. So that, had her advocates, form'd their pleas for her on this ground, they might have brought her off with credit and honour, nor would she have been judg'd guilty of the crime laid to her charge.

whenever

whenever the rector, vicar, or curate,
 desired to solemnize the marriage, shall
 faithfully observe, and make a proper
 use of, the caution, that all our bishops
 give in each licence, which their respec-
 tive surrogates, by their authority, grant
 unto those who apply for them: the cau-
 tion is couched in the following words:
 “ Provided always, that if in this case
 “ there shall appear any fraud, suggested
 “ to us, or truth suppressed, at the time
 “ of obtaining this licence, then this
 “ licence to be void, and of no effect,
 “ in law, as if the same had never been
 “ granted; and in that case, we inhibit all
 “ ministers, if any thing of the premises
 “ shall come to their knowledge”; (and
 should they not always make some en-
 quiries, concerning this matter); “ That
 “ they do not proceed to the celebration
 “ of the said marriage, without consult-
 “ ing

"ing us, or our Vicar General". Now as this caution ought to be observed in order to prevent young people's marrying, before they arrive at a proper age, so most certainly should it be attended to, that the above-named impediments caused by pre-contracts may be avoided and that the parties, going to be married, may not be guilty of, and live in these very heinous sins above-mentioned, such as, perfidy, perjury, and adultery.

Indeed, when only one of the parties is guilty, not knowing any thing of the other's being pre-engaged, then that party or person is excusable before God and Man, and may, as it were, wash his, or her hands in innocency (as to this matter) "and compass God's altar".

I cannot help taking notice here, of a flaw (to call it no worse) to be seen in every licence, which is granted for the purpose

purpose of solemnizing marriages, whereby many, who are but too prone of their own accord, to be unfaithful to those they have deluded, (and debauched too perhaps) by promising them marriage, are encouraged to break their pre-contracts.—The rector, vicar, or curate of _____ is authorized to marry the parties therein named, “provided there shall appear no lawful impediment by means of any pre-contract entered into before the 25th day of March, 1754”, as if any pre-contract entered into since that time, was not a lawful impediment.—I wish the governors of our church would take this matter into consideration, and act more like “Fathers in God” when they grant licences, to those whom they call “their beloved in Christ”. If I do mistake the import of the fore-cited words, I hope, their Lordships will excuse this freedom,

freedom, and look upon me as one who means well, and truly wishes that precious and immortal souls may not be misguided, in a matter that so nearly concerns both their temporal and eternal welfare.

I wish too, the great council of the nation, would think proper to favour us with an act of parliament, that should prohibit the granting of marriage licences, on any pretence whatsoever; and that the publication of banns was not dispensed with at all, and that those, who may be disposed to marry, were required to be asked and published amongst their respective friends and acquaintances, and not amongst strangers, as is frequently done, (which is a mere farce, and an arrant piece of mockery) even in the midst of divine service too. If things were thus ordered, none could marry any where in this kingdom, as they now-a-days do, without the knowledge

E

and

and consent of their respective parents or guardians, friends and neighbours, nor could they run away, either into Scotland or Ireland, and there be married unlawfully: I beg leave to add, that if such an act was made, to forbid the granting of marriage licences in any case, and the publication of banns in improper places; it is my humble opinion, that the R—l M—e A—t would then appear unto all, to be no longer necessary; and that it might be repealed to the great satisfaction of the people of this land in general, and of their noble Lords in particular, who protested against it.—And whereas some are probably ready to say, “Many parents and guardians are very unreasonable, being either ambitious or covetous, or both, and would forbid the banns of their children and wards, without being able to shew any just cause for doing so. I wish

they would not do without the knowledge
and

it would please the Legislator to enact, that, young people, being arrived at a proper age, I mean that of one and twenty years, and having first dutifully and respectfully, asked the consent of their parents or guardians, giving them a sufficient time to consider of it; if they are refused, may appeal to some unexceptionable, indifferent, disinterested persons, as umpires, and having gained their approbation,——
Marry.

Some ill consequences indeed, might accidentally attend such a concession and alliances; but not near so many, nor any so great, as the natural fruits and effects, of young people's marrying to please their friends, who generally mind nothing so much as worldly advantages, or riches and honour; and to obtain their own ends, constrain those, for whom they intend to provide, or whom they have the care of, to desert their first and dearest Loves, who

have their hearts, (wherein consists the essence of Matrimony, as was a-fore shewn), and to join hands, with those they cannot love, and at best can only be civil to, and even in that they are often short. Jealousies, keeping, and adultery, domestic broils and divorces; squabbling, fighting, and death itself, are frequently the portion of those, who, to please their parents or guardians and friends, displease God.

On the other hand, if people marry those whom they love, and are joined together in the fear of God, they may hope that he will vouchsafe to “ send
“ his blessing upon them, that they obey-
“ ing his will, and always being in safety
“ under his protection, may abide in his
“ love unto their lives end, through
“ Jesus Christ our Lord. Amen”.

There

There is one thing more, that I must needs observe, which is,—I should be glad, Mr. Burk, Mr. Barre, or some other able gentleman in the House of Commons, backed by one of those great statesmen, lord Chatham, lord Camden, in the Upper House, to move for an act of parliament, to confirm the Marriage of their Royal Highnesses, and thereby not only prevent their honour from being at any time questioned, and impeached ; but also to ascertain the legitimacy of their children, and so to insure to them, the right of any inheritances, and legacies, which may hereafter fall to their shares, and which blood and relationship will justify their laying claim to.—By the same means those feuds, animosities, and disputes will be prevented, which otherwise, would perhaps arise in the Royal Family to the no small trouble and hurt of the whole nation.

There is one thing more that I must
needs observe, which is—I should be
glad Mr. Hunt, Mr. Baring or some other
of the gentlemen in the House of Commons
should be one of those great statesmen
and Chancellors of the Exchequer in the Upper
House of Commons for an equal Parliament
to consider the Marriage of their Royal
Highnesses and thereby not only prevent
their names from being at any time ques-
tioned and impeached, but also to deter-
mine the legitimacy of their children, and
to insure to them the right of any in-
heritances and legacies, which may here-
after fall to their share, and which blood
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bably arise in the Royal Family to the no-
small trouble and hurt of the whole nation.



S U P P L E M E N T

T O

TRUE AND LAWFUL

M A T R I M O N Y, &c.



SUPPLEMENT

TO

TRUE AND FAITHFUL

MATRIMONY, &c.

SUPPLEMENT, &c.

SINCE I wrote the preceding Tract, in vindication of their Royal Highnesses, the DUKE and DUTCHESS of GLOUCESTER, the following Meditations, on Matrimony, have occurred to my mind; which, I flatter myself, will, by the blessing of God, profit, as well as please, my readers;—will prove useful and advantageous to many, not only of the present age; but also, to several, that are yet unborn, long after my head shall be laid in the dust: whilst I may, then, I will endeavour, to give some hints to the unmarried, relative to that change of condition, the most important of any in the world. If there is any happiness under the Sun, arising from the things of this life, it is certainly, from being well married; and, therefore this state is not to be neglected by any, it being agreeable to both Scripture and Reason, that the man should have a

F

help

help meet for him *; and, that the woman should " hearken, and consider, incline her ear, forget also " her own people, and her father's house" †, when courted and solicited to do so by a proper person.—Most of those who have despised this divine appointment, have been obliged to own, at last, that " it is " not good, that the man should be alone" ‡; and that the woman can " find no rest §, till she comes to the

* Gen. ii. 18.

† Psal. xlv. 10.

‡ Gen. ii. 18.

§ What is said here of rest, is to be taken only in a comparative sense; for there is no absolute rest to be expected, in either any creature or creature's comfort whatsoever; of every thing, that this world affords, the Lord saith, expressly by the Prophet, " this is not your rest", Micah ii. 10. And no less a man, than king David, knew this, by woeful experience; and, therefore, when he had strayed from God, cried, " Turn unto thy rest, O my soul" ! Ps. cxvi. 7. This rest in God is attained, partly here below, by those who are truly pious, and have ears to hear the voice of the Son of God calling upon them, with unexampled meekness, compassion, and love; " Come unto me, all ye that labour, and are heavy " laden, and I will give you rest", Matt. xi. 28. As to the compleat enjoyment thereof, we must, in patience, possess our souls, believing what the Scripture of truth assure us, that " there remaineth a rest", (i. e. a full, uninterrupted, perpetual, and everlasting rest) " for the people of God"; and, even now, all such can, through mercy, say, " we, who believe, do enter into his rest". We are got into the porch or passage, as it were, already, the passage which leads into that house, " not made with hands, eternal in the heavens", 2 Cor. v. 1. " whose builder and maker is God; he is our " maker too, and our husband also, the Lord of Hosts is his name",

"the house of her husband" *, before that time, it will not be well with her †.

Indeed, there are some cases, in which a single life is preferable to that of matrimony, as in the time of persecution and "distress" ‡, for our adherence to the cause of Christ; then it is good to be as St. Paul was ||, and to suffer alone, without involving others in our troubles; and, if persons will deny themselves the comforts and advantages which might occur to them from the state of Matrimony, when it appears to them, likely, that they shall be more apt, if they will abide single, to promote the temporal and eternal welfare of the church of God, they are excusable if not laudable; if they will "make themselves eunuchs for the kingdom of Heaven's sake" §. Doubtless, the Papists are very much to blame, for asserting, and insisting upon it, that it is unlawful for the Ministers of the Church to marry; nor are those, on the other hand, to be commended, who strenuously maintain their right to marry, and to enter into that state, wherein they must expect to meet with many entanglements and impediments, in endeavouring to promote the interests of Religion, and to further his cause,

name, Isa. liv. 5. He hath said, "I go to prepare a place for you, and I will come again, and receive you unto myself, that where I am, there ye may be also", John xiv. 3.

* Ruth i. 9.

† Ruth iii. 1.

‡ 1 Cor. vii. 26.

|| 1 Cor. vii. 7.

§ Matt. xix. 12.

“ who put them into the ministry” *: Some, perhaps, will contend, that the married state is better for a minister than celibacy; and, that it will help him more to be serviceable to the interest and kingdom of Christ. It is true, if a man be lecherously inclined, and cannot contain, of the two evils, let him chuse the least; let him marry, “ for it is better to marry than to burn” with the fire of lust; though, doubtless, the grace of God (which he is ready to grant to those who sincerely seek it in the use of proper means) is sufficient to master this as well as every other thorn in the flesh; much more is it better for a man to marry, than to gratify his passions, and to live in fornication; as, they say, many ministers do in the church of Rome, and some, perhaps, in other churches; but, that, to chuse the married state, is not consistent with that zeal, which a minister ought to have for the glory of God, and the everlasting welfare of precious and immortal souls, is evident from those words of the inspired Apostle,—“ I would have you “ without carefulness” †, saith he, addressing himself to private Christians; and what he said unto such, is still more applicable unto ministers who are Christ’s officers in the Church Militant, “ I would “ have you without carefulness;” he “ that is unmarried careth for the things that belong to the “ Lord, how he may please the Lord”; and thus does the same Apostle actually apply it, in 2 Tim. ii. 4.

* 1 Tim. i. 12. † 1 Cor. vii. 32, 33.

saying, " no man that warreth, entangleth himself
 " with the affairs of this life, that he may please
 " him who hath chosen him to be a soldier: but
 " he that is married, careth for the things that are of
 " the world, how he may please his wife", who probably will often advise him to " spare" himself, and to conform to the sinful ways, customs, and fashions of the world, or the innocent (so called) amusements and diversions in vogue; and, what if he should be so conscientious, as to preach the truth, whilst in his strong hold—the Pulpit; yet his love and affection to the wife of his bosom, and his dear children, will be too likely to make him warp, " to start aside as a broken bow", out of the pulpit; and in the performances of his other offices—in administering the Sacraments, and Burying the Dead, he will think it right " to please " men", allowing all his parishioners to be, what they presume, and wished they are, for all he says, to the contrary, very inconsistently indeed, in his sermons, " Members of Christ, children of God, " and inheritors of the kingdom of heaven"; whereas, if he was a single man, he would be more apt, especially, if some eminent ministers would set the example, and thereby encourage him, to stem the torrent of opposition, and to quit himself like " a faithful servant of Christ".

Now having answered the objections of those who have more zeal, such as it is, for, than real love to
 the

the cause of religion, I come to observe, as I proposed; that, as on the one hand, none ought to neglect the State of Matrimony, for these reasons beforementioned; so, on the other hand, it "is
 "not", (as our excellent Church teaches us) "by
 "any to be enterprized, nor taken in hand unad-
 "visedly, lightly, or wantonly, to satisfy men's
 "carnal lusts and appetites, like brute beasts, that
 "have no understanding: but reverently, discreetly,
 "advisedly, soberly, and in the fear of God, duly
 "considering to the causes for which Matrimony
 "was ordained.

"First, it was ordained for the procreation of
 "children, to be brought up in the fear and nur-
 "ture of the Lord, and to the praise of his holy
 "name.

"Secondly, it was ordained for a remedy
 "against sin, and to avoid fornication, that such
 "persons as have not the gift of continency, might
 "marry, and keep themselves undefiled members of
 "Christ's body.

"Thirdly, it was ordained for the mutual so-
 "ciety, help and comfort, that the one ought to have
 "of the other, both in prosperity and adversity."

Those who consider and view the State of Ma-
 trimony in the light it deserves, will readily excuse
 me,

me, if I shall, to the preceding remarks add, that in the judgment of some considerate, serious people, the vowels, A, E, I, O, U, with the letter P; prefixed to each of them, in the words, Parts, Person, Piety, Portion, and Purity, denote the qualifications pre-requisite in those, who enter into the Married State, in order to be happy therein.

Indeed, these qualifications, in their perfection, are not to be expected in any, but some good share or degree of each, ought to be looked for by those that intend to take the holy Estate of Matrimony upon them. Before I come to consider these qualifications in a particular manner, it may not be amiss to observe, that a good family or parentage ought to be looked for; so that, all persons, intending to alter their state, should be careful, with regard to this matter; but yet they must not reckon *that* a good, nor judge *that* a bad family, which the world accounteth such; for universally they are esteemed people of credit, who live in affluence, and abound with the things of this world, no matter how they, or their friends came by them; if the means, by which they rose, were sifted, and examined into, perhaps, they would be found to be, in some measure, if not altogether, indirect and unfair, with little or no regard had to mercy and charity, or even to justice, suppose what was gotten by extortion, oppression, fraud and violence, duplicity, perfidy and perjury, is deducted from their stores, how
little

little would there be left! yet, while such people flourish, like David's "green bay-tree", they are highly esteemed; and very much respected by the world; they are caressed and ranked amongst the "better sort of people" in the town or parish, where they live; they have strong connections, and many friends *, as Solomon observes; but God seeth not as man seeth, nor judgeth he as carnal and corrupt men judge; and every godly man and woman too are like God, they endeavour, as he does, to "judge" "righteous judgment"; therefore, in their fight, "Piety", though clothed in rags, is better than the most gainful "Perjury", or any other iniquitous means of getting riches and worldly esteem; and they will endeavour, as Abraham, to have their children connected with godly families, judging, that "whoso findeth" a (pious) "wife", (and she, who findeth a religious husband) "findeth a good" "thing, and obtaineth favour of the Lord" †; for "a prudent wife" (and we may say, a prudent husband) "is from the Lord" ‡, as we read Genesis ii. 22. "He" (the Lord) "brought her" (Eve) "unto" "the man", i. e. he gave Eve to Adam, to be his wife, and still he worketh this way; so that there is some truth in that old saying, though lightly made use of by profane people, "Marriages are made in" "Heaven"; therefore, God should be sought unto;

* Prov. xiv. 20.

† Ib. xviii. 22.

‡ Ib. xix. 14.

as indeed in all other affairs, for directions, so more especially in this very important event. "Favour is deceitful, and beauty vain; but a woman that feareth the Lord, she shall be praised of God" *, and all good men. It was the great fault of the Antediluvian Professors, that they "seeing the daughters of men," i. e. of the prophane and ungodly, "that they were fair, took them wives of all which they chose" †, i. e. which they liked, or such as pleased their eyes, they were certainly very much to blame, but not so much as those Professors; and there are too many such, now-a-days, who chuse the daughters of men, not because they are fair, but because they are rich: the love of beauty is somewhat *like* godly love; (Adam, in the state of innocence, was charm'd with the graceful mien and personal accomplishments of Eve) but *worldly* love is diametrically opposite thereunto; it is contrary, not only to *grace*, but to *nature* also; that man, therefore, is utterly inexcusable, who, to promote his own interest in the world, drops God's interest, and "marries the daughter of a strange God" ‡; and consequently, one that is an enemy to the true God: and yet this is done, not only by many that profess the Christian religion, but even by some ministers; how few of them, of name or denomination, are of

* Prov. xxxi. 30.

† Gen. vi. 2.

‡ Mal. ii. 11.

the same mind, of that truly gracious servant of the Lord, Ezra, who mourned for the people's affinity with strangers *: indeed, if a private member of the Church marries a *poor* woman, that is an utter stranger to what he professes, he does, probably, give offence, and a severe reprimand may be the consequence thereof; but if he marries a Lady, with a genteel fortune, though without any religion at all, he is thought very excusable: and no wonder, as in Ezra's time, to the no small grief of that good man, the Priests and the Levites "did not" "separate themselves from the people of the land" †; so it frequently comes to pass in our days: such would do well to consider, that if an officer in king George's army was to marry a Jacobite, one, which would be glad, if his Majesty was dethroned, and the Pretender made king in his room, he would be deservedly considered and reprobated by all loyal people, as a traitor, and an enemy to his Majesty's person and government, with our happy constitution in church and state. How then can that minister, who, as I said, is an officer in the church militant, under king Jesus, be excused? who chuses that woman for his wife, who he believes is in her natural and unconverted condition, under the influence of that great pretender, the D—l; and consequently,

* Ezra ix.

† Ib. ix. 1.

an enemy to the "Prince of Peace". The woman, who hates nothing so much as his cause, and with all her influence and power, opposes his interest and kingdom; What shall we think of such a man? Does he "set his affections on things above", as St. Paul advises *; is there not too much cause to believe, that he sets his affections "on things in the earth", on earthly riches and honours. How can such a one persuade us, that he does, in good earnest, recommend Jesus Christ? "who is the glory of his people" †, and an honour "to them which believe" ‡. Happy they, who chose him for their portion; he beautifies and dignifies them; every one desires to excel in one kind or other. Now there is no excellency to be compared to this, to be truly pious, to have the image of God himself stamped on our souls; for godliness is god-likeness: "the soul which is filled with God, and brings forth the beautiful fruits of righteousness, is the truly noble soul; a man's new birth makes him more honourable, than his natural birth, let his birth-dignities be what they will"; therefore, king David esteemed the saints of God, "the excellent of the earth" ||. And Moses, long before him, in holy admiration, asked, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things we call upon him for? And what nation is there so great as to have statutes and judg-

* Col. iii. 2.

† 1 Pet. ii. 7.

† Luke ii. 32.

|| Ps. xvi. 3.

“ ments so righteous, as all this law, which I sat before
 “ you this day” *? So, according to the word of God,
 there’s no nation, nor people, nor family, so re-
 spectable, and truly great, as those who have access
 to God, and hear him for their counsellor; “ his
 “ word being a lamp unto their feet, and a light
 “ unto their paths” †. He “ makes them high
 “ above all others, in praise, in name, and in ho-
 “ nour” ‡. Joseph and Mary were but a poor
 pair, yet very reputable, and high in God’s esteem,
 because just and pious: so Zecharias and Elizabeth,
 both made no great figure in this world; but they
 were righteous, and lived in holy love, “ walking in
 “ all the Commandments of God, blameless.”

Having said thus much (which is more, indeed,
 than I intended at first) of the needfulness of being
 connected with good families, to render the married
 state comfortable. I come now (as I proposed) to
 treat of the PERSONAL Qualifications pre-requisite,
 in order to that end; and these are more necessary,
 than even a worthy parentage; for one may be born
 of reputable, fair, and well-disposed parents, yet
 have neither good Parts, nor a goodly Person, nor
 true Piety, nor any Portion, and be quite destitute
 of Purity; whereas, on the other hand, the chil-
 dren of those who appear to be graceless, cal-

* Deut. iv. 7, 8. † Ps. cxix. 105. ‡ Deut. xxvi. 19.

lous, and hardened in sin and wickedness, may have the life of God in their souls, and be truly pious: so, that we may say, that "the Lord can" (and sometimes doth) "of these stones, raise up children unto Abraham", and cause them to inherit the promises; let those, therefore, who propose entering into the State of Matrimony, look above all things for these PERSONAL Qualifications, in them whom they do respectively chuse for their help-mates.

As to the first, such as the having of good parts; both natural and acquired parts, are very necessary; for without these, the finest woman is not much better than a doll, and the handsomest man scarce excels an idiot.

Second. A comely, graceful personage, helps much to make people happy in the married state; without this, no couple can expect to be agreeable to one another long. 'Tis remarkable, that the prophet Ezekiel's wife, is called, by God himself, "the desire of his eyes; when a woman is the desire of her husband's eyes, she is the delight of his heart, and "her desire" ought to "be to her husband", not only as her lord, according to God's appointment*; but also, as the man, who,

* Gen, iii. 16.

above all others, seems, at least to her, capable of giving her heart content, the very sight of whom gladdens her soul, and fills with inexpressible joy and pleasure. Such help-mates will partake of one another's joys and troubles too; they will alleviate these, and double those.

The Third Qualification; *scil.* Piety is the greatest and most excellent of them all: Piety or Godliness is God's likeness; 'tis to be "born of God", and to "partake of the Divine nature". Happy they, above all other people, of every rank and degree, who are thus endued with the image of their maker, and resemble him in the beauties of holiness; they shall walk with him, as Enoch did, in this world, and when they depart hence, they shall go to him, and be "for ever with the Lord" *; but dreadful is their condition, who are quite unlike what they came at first out of God's hands, having lost his image, together with his favour; what such call happiness, if they have any thing like it, is rather a pleasing delusion, and a flattering, false dream, that will last but a little while, will vanish by and by, and end in real and everlasting misery; or suppose, that one of them

* "To think of living eternally together in the mutual fruition of such familiar happiness, is a consideration, that must afford the most substantial joys."

Guide to Domestic Happiness, p. 75.

has

has been born from above, and that the other hath not; how unmeet must this person be to administer to that the comfort which the one ought to have of the other during life, in case of "fightings without, and fears within"; and how shocking must be the thought, to the awakened party, of their decease, and their consequent unavoidable, and eternal separation*, when "one" shall be taken, as a child of God, to be put in possession of a glorious inheritance, and "the other left", to hear these dreadful words, out of the mouth of Jesus himself, "Depart from me, ye" "curled, into everlasting fire, prepared for the" "Devil and his angels †.

Fourth. Some portion is, generally, though not absolutely, needful, as a means under Providence, to keep married persons from those straits and difficulties, which may not only sour their spirits, one against the other, but even tempt them, like Job's wife, to think ill of God himself, for putting such "a crook in their lot", and to curse him for it: wishing now and then, in a pet to die, in order at once, to get out of all their troubles.

* "How awful, how distressing the thought of an eternal separation at the last decisive day! Awful and affecting, as the bare mention of these things may seem, this will certainly be the case, if either "being weighed in the balance, is found wanting, the thought must be almost insupportable."

Guide to Domestic Happiness, p. 76.

† Matt. xxv. 41.

The

The Fifth, and last requisite, is Purity; this, indeed, is implied in Piety, as the love of our neighbour is in the love of God: this cannot be without that; so none can be pious without being pure: also, (I mean evangelically) though not absolutely, the best of God's children, are not either perfectly pious, or perfectly pure; some of the leaven and leprosy of sin will remain, till the earthly house is pulled down by death; which, as it is the effect of sin, so it shall be also the cause of its total abolition and destruction. Nevertheless, both Piety and Purity are, in a particular manner, mentioned, and indispensably required, in the Scriptures of truth. These infallible guides, teach us, that only those are blessed, and shall be happy for ever, who are, in some good degree, renewed in the spirit of their minds, after the image of him that created them, and made pure in heart; whose very affections are free from every thing, that might cause jealousy in the heart of either, a loving God, or an enamoured husband, or an affectionate wife.

F I N I S.